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KJA

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Happy Pessah

David Ovadia

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NOTE:

Please address your articles or information to the editors:

President Message

Dear Friend,

This is my first update message to you in 1997. One can look back at the 1996 year and easily say that it was a very unusual year. Just like any other community, we have experienced and seen both; the bright time and sad time during the year. On the sad side, we have lost a lot of loved ones and the reality of our aging community started to hit each of us. On the bright side, we are able to operate our synagogue in an efficient manner. Our expenses were under control and below budget. We have completed all improvements and started to publish our bulletin which is our main communication link with you. One important thing I would like to mention is that efforts are undertaken to build and publish our KJA home page in the Internet.

Late 1996, the Board of Directors has made a decision that undertaking major project will be reviewed only after consulting the community. Several issues and projects were brought to our attention, but we did not do much with them beyond the usual discussion and debates because we were not prepared. More important, we needed the majority support of the community members.

1997 will be a very important year in our history. Major decisions regarding, building expansions, bringing in a Rabbi, starting program for the elders, and other important issues and projects will be made. We have been organized for 15 years and have operated our synagogue since 1994. I truly believe it is now the time to aim at our major goal of surviving as an integral entity.

Along with this bulletin, you will find a short survey sheet that we would like you to fill out and return to us by May 1st. The survey will provide you with an opportunity to voice your opinion and to contribute to the direction and future of the KJA. Once we receive and tally your response, you will be updated with the result. Please remember, your comments and feedback are very important to us. We can not serve you without clearly identifying your priorities and needs. Please feel free to contact any of the Board members if you have any question regarding the survey or if you a suggestion.

The Board of Directors and I wish you a very happy Passover holiday season.

Maurice Pessah

PURIM



The holiday of Purim is based on the account found in the scroll (Megillah) of Esther. It tells that the king of the Persian empire, Ahasuerus, became angry at his first wife for refusing to appear at a banquet. He had her killed for her disobedience and then began looking for a second wife. Ahasuerus chose a beautiful woman named Esther. Esther was Jewish, but kept this fact a secret as instructed by her uncle Mordechai, an advisor to the king.

Some time after the king married Esther, he appointed a new prime minister named Haman. Haman was an arrogant man and demanded that all people to bow to him. Mordechai, however, refused, as Jews bow only to God. Haman was enraged and wanted Mordechai killed. He was able to convince the king that as revenge, all Jews throughout the world should be executed. Haman cast lots or Purim (similar to throwing dice) to decide which day would be best to destroy the Jews. The 13th of Adar was chosen. Mordechai learned of Haman's plan and told Esther that in order to save her people, she must reveal her Jewish identity to the king. Esther, however, was not allowed to simply request an audience with the king at her will.

Custom held that the queen must instead wait for the king to ask to speak

with her. Esther knew that this matter could not wait and she must approach the king without permission. After fasting and praying for three days (to clear her mind and for strength), she approached the king. Esther explained that if Haman were to kill all Jews, she must die as well. The King was enraged. He decreed that Haman would be executed instead and Mordechai was appointed prime minister.

Traditional Jews celebrate the Purim holiday on the 14th of Adar (February 25th) with fasting beginning at sunrise on the 13th (February 24th) to commemorate the fast of Esther. The Book of Esther is read on the evening of Purim as well as on the following day. Other Purim observances include: eating a festive meal, giving charity to at least two needy people, and sending at least one package of two different foods to a friend. One traditional food is the Hamantashen, a three-cornered pastry filled with poppy seeds, prunes, apricots or other fruit. Some say the Hamantashen is symbolic of Haman's pockets, others say it resembles Haman's three-corned hat. Sephardic Jews eat a pastry shaped like an ear which is called Orejas de Haman or Haman's ears. The Hebrew name for the pastries, Ozney Haman, also means Haman's ears.



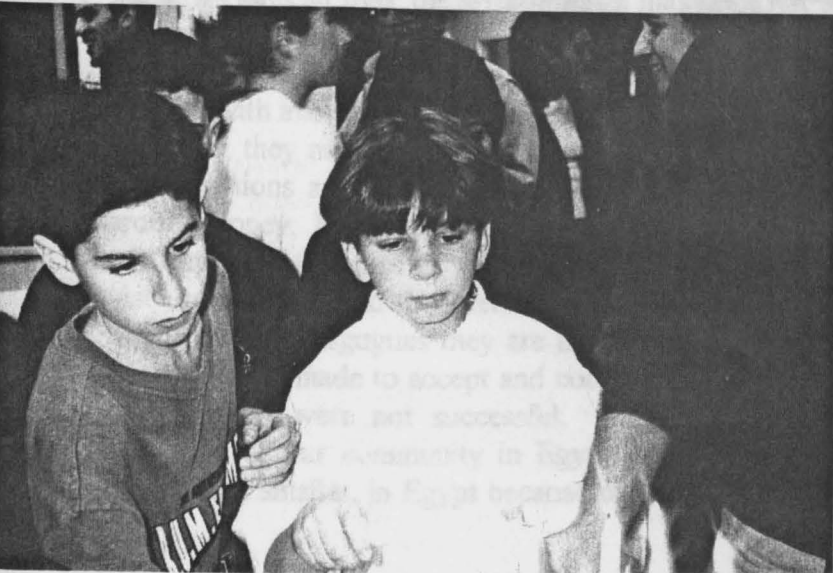
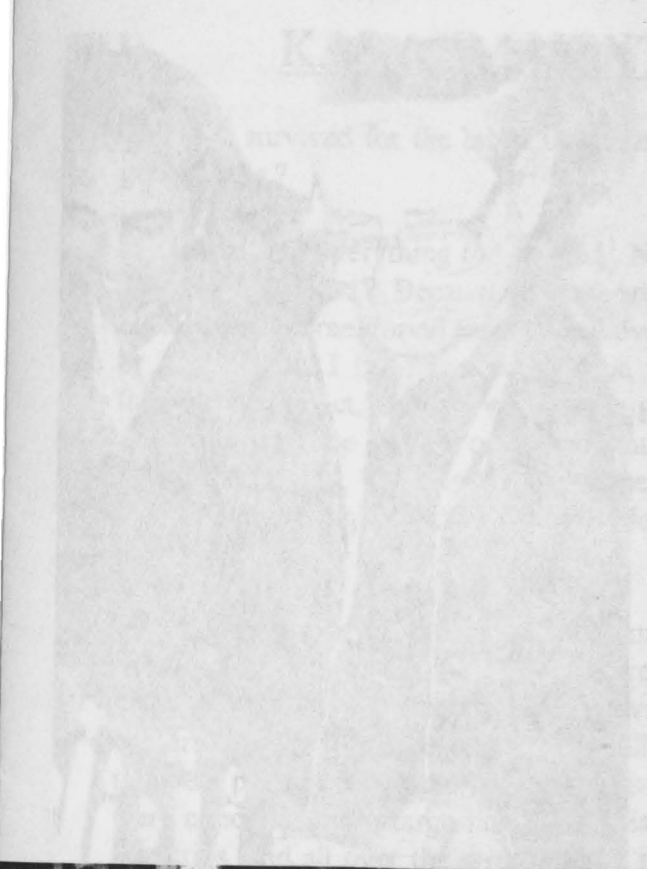
KJA PURIM PARTY

The Purim party this year was a success. It was held at Sea Spray Lane, on February 23, 1997 and started around 4 p.m. For those of you who missed it, it was a great party.

There were loads of food and games, plus music hosted by Joshua Pessah and Nora Massuda. The games included, basket ball toss, ring toss, roulette, penny toss, bean bag toss and bowling.

The KJA would like to thank Mrs. Sarine Pessah, Sarine Moussa, Jeanne Massuda , Henri Pessah, for the food Mary Mourad, Sara Moussa, Oreett Moussa, Nora Massuda, and Joshua Pessah for setting up the party, and everyone else who helped in making this a successful and fun party. We hope that this spirit will continue next year.

Candle Lighting at Purim 1997



Purim 1997



KARAIIM NEXT GENERATIONS

We have survived for the last 2,000 years. How are we going to survive in the next generations ?

We have taken everything for granted. Now the time has come where we have to face Reality. Why now ? Because now we are passing the most critical time of our history. Now there is Israel for all the Jews all over the world. I am not a historian, professor, or Rabbi, what I have learned through the years in my research, including reading, family tree project, have given me enough information to face where we are heading and bring it to the leaders of our community. I know that many will not agree with what I am saying, but it is not up to me to make any decision, but to bring to their attention my thoughts and let them decide. I will summarize my views to make it easy for you to read.

The Karaiim were once a larger community than their brothers the Rabanim. They were converting our brothers. They were all over the world in minorities. Their main headquarters was in Russia before the revolution. In 1911 they stopped accepting new comers. They were persecuted and killed in different places in the world. Their numbers plummeted in the last centuries while our brothers grew continuously. We were concentrated in large numbers in East Europe, we had communities in the Arab countries, and all over the world. How many are left all over the world ? In Russia, Turkey, etc. few hundreds are living there. Most of the remaining Karaiim are older people, while the younger generation either left for a different place to live, or got married with another faith. The largest community are living in Israel and while at the beginning they married with Karaiim, slowly the trend shifted to interfaith marriages. The donations are now smaller and the expenses are rising, and everything revolve around money. Many denies being a Karaiite to save their employment or are ashamed to mention it. One fact for sure is the worst for those living outside Israel they have no place to worship, and the interfaith marriage is the largest. Whom can you blame for that ? In the synagogues they are mostly visited by older persons. In the past many attempts were made to accept and convert the ones willing to follow our doctrine, but unfortunately were not successful. From a statistic made about the number of marriages of our community in Egypt and Israel prove that the number is getting smaller and smaller, in Egypt because of the emigration from Egypt, while in Israel is

due to the increase of interfaith marriages, which are not recorded of course. No need to mention that no records about births, or deaths, is kept in Israel by our community. I have the most records of everything as long as they are passed on to me.

Very strange the fact is that many of our brothers, and from other religions are studying the history of our religion more than we do ourselves. Many many books are written about us, a good source are in English or French The Encyclopedia Juedica is one of them an for those who have Internet you can read those 2 sites.

- 1) <http://shr.stanford.edu/shreview/5-1/tcxt/beinin.html>
- 2) <http://www.hf-fak.uib.no/smi/paj/HarviainenD.html>

(19 pages, but it start on page 5 about us)

What I find out, is that long time ago there were always a different opinion about the dates, which is happening now again, and by dividing ourselves we are becoming weaker and many are fade up of such a conduct. I appeal on our spiritual leaders to look forward to the interest of our community to survive and grow not only by natural mean, but by accepting our brothers who wants to join us, as was once done in our ancient history,

My name is David Eliahou Elichaa married to Shoshana (Marguerite) Joseph Farag Masliah (Saleh) my address is: 634 8th Street Apt # 4 Imperial Beach California 91932-1320. My telephone & Fax arc the same number (you have to call me first)The number is(619)429-1269. My Intenet is: delichaa@worldnet.att.net

Since I am still keeping records and registering in our Family Tree (Master Data) I recommend to every member of our community, to send me any information regarding births, marriage, deaths, addresses etc ... I sincerely hope all the best for our community and to last for the coming generations.

Sincerely,
David Elichaa.
January 21, 1997

(See next page for marrige statistics)

Serial No	Year	Number
1	1890	4
2	1891	17
3	1892	4
4	1893	8
5	1894	10
6	1895	9
7	1896	12
8	1897	14
9	1898	17
10	1899	13
11	1900	8
12	1901	8
13	1902	15
14	1903	19
15	1904	21
16	1905	20
17	1906	19
18	1907	16
19	1908	20
20	1909	20
21	1910	11
22	1911	10
23	1912	18
24	1913	16
25	1914	11
26	1915	20
27	1916	6
28	1917	16
29	1918	23
30	1919	17
31	1920	28
32	1921	20
33	1922	20
34	1923	11
35	1924	13
36	1925	12
37	1926	18
38	1927	24
39	1928	21
40	1929	39
41	1930	28
42	1931	30
43	1932	31
44	1933	29
45	1934	35
46	1935	30
47	1936	21
48	1937	25
49	1938	20
50	1939	35
51	1940	33
52	1941	37
53	1942	26
54	1943	40
55	1944	54
56	1945	53
57	1946	30
58	1947	48
59	1948	38
60	1949	72
61	1950	50
62	1951	28
63	1952	20
64	1953	31
65	1954	26
66	1955	17
67	1956	26
68	1957	22

Number of marriages recorded in Egypt from 1890 to 1957. Margin of error +/- 5 %. The highest number is in 1949. (info from copies of documents)

عدد تقييد الزواجات في مصر
من سنت 1890 حتى سنت 1957
اکثر عدد کان سنت 1949
ونسبت الغلط هبة + / - 5 %

מספר החתונות שנרשמו במצרים
משנת 1890-1957
לפי העתקי רישום ממצרים

Serial	Year	Number
1	1950	8
2	1951	6
3	1952	8
4	1953	13
5	1954	9
6	1955	8
7	1956	16
8	1957	18
9	1958	29
10	1959	27
11	1960	22
12	1961	36
13	1962	36
14	1963	48
15	1964	34
16	1965	35
17	1966	30
18	1967	23
19	1968	37
20	1969	31
21	1970	49
22	1971	48
23	1972	64
24	1973	53
25	1974	51
26	1975	65
27	1976	41
28	1977	45
29	1978	47
30	1979	54
31	1980	48
32	1981	44
33	1982	38
34	1983	52
35	1984	39
36	1985	31
37	1986	46
38	1987	30
39	1988	40
40	1989	37
41	1990	20
42	1991	30
43	1992	26
44	1993	31
45	1994	25

Number of marriages recorded in Israel from 1950 to 1994. The margin of error is much higher starting from 1960 - 1994 since MANY were getting married with Rabanims and they were never registered in our office in Ramleh. As you can see the number is getting smaller and smaller.

عدد الزواجات المقيده في اسرائيل من
1950 حتى 1994 ونسبت الغلط تكاسرت
منز سنت 1960 حيث ان كثير من
ابناء الطائفة تزوجوا من الخارج
ولم يسجلوا في الرملة .

אותו דבר כמו שעשיתי עבור מצרים
רק חמספרים לא נכונים בגלל
חמספר המספר הגדול של אלה
שהחתנו מחוץ לעדתנו ולא
נרשמו בכלל ברבנות הקראית בארץ

From the Internet the author Joel Beinin wrote "Egyptian Jewish Identities." This author included pages before, we begin in section [26]-[53]. If you are interested in reading the pages before contact <http://shr.stanford.edu/shreiew/5-1/beinin.html>

The Karaites: An Arab-Jewish Community

The Karaite Jews of Egypt, numbering about 5,000 by 1948, were part of a small minority within Judaism who reject the validity of the Talmud as a source of Jewish law.[26] Karaites have lived in Egypt for over 1,000 @ @ in Cairo's harat al-yahud. They were full integrated into Cairo's ethnic division of labor and typically worked as goldsmiths and jewelers. Remnants of their historic role persist in the Karaite fauwy nwnes of firms in Cairo's gold market, like al-Sirgani, though no @es remain in the trade, and few Egyptians are aware of the origin of these names. In the twentieth century, wealthier Karaites began to move to 'Abbasiyya and Heliopolis and to adopt elements of bourgeois, francophone, cosmopolitan culture. But in all respects except religious practice, the daily life of the Karaites of harat al-yahud was indistinguishable from that of their Muslim neighbors. In Mamh 1901, the Karaite communal council was reorganized and recognized by the Egyptian state.(271 The somewhat archaic Arabic name of this body (niajlis @ili) expresses the s self-mnception as a conunual-refigious Ottoman miflet.[28] The editor of the community newspaper exp@ "Our community's existence is based on religion so it is our first duty to preserve our religion and to behave in accord with the law of our lord Moses' [shafi'at sayyidina Musa].[29] When the shaykh of al-Azhar died in 1945, Karaite Chief Rabbi Tuvia Levi Babovitch attended the funeral, and the w=unity newspaper emended condolences "to the Egyptian nation and the Eastern countries" [al-umma al-@sriyya wal-aqtar al-sharqiyyal - a formu@on implying that Egypt was a Muslim country, not a liberal secular state in which religion was imevant to ci p.[30] The same conception motivated the congratulations offered to "the Egyptian people' on the Muslim feast of 'id al-@[31] Similarly, the conununity greeted 'the Christian peoples' [al@ al-masihiyya] on the occasion of 'the foreign new year' [ra's al-sana alifran@yyaj].[321 The Kamites's historical narrative legitimated their presence in Egypt with reference to its L-d@c history and the protected status of Jews according to Islamic law. One account claimed that Karaites resided in Egypt when it was conquered for Islam by 'Amr Ibn al-'As, who gave them a plot of land at Basatin (near Ma'adi) as a cownwnal cemetery and exempted them from paying the jizya tax Another traced the Karaite presence in Egypt to the eighth century, the time of Anan Ben David, whom Rabbanites consider the founder of the Karaite sect.[331 Both versions @ed that, except during the reign of the Fatimid Sultan al-H@ Karaites enjoyed good relations with their

Muslim neighbors.[34] These bptistic usages and historical narratives are imbedded in the categories of Arabo-Mu3lim culture. By the 1940s most Karaites had only partially assimilated the liberal notions of citizenship and nationality recently introduced to EgW. They saw themselves as a protected religious @ty in a Muslim country, employed concepts and institutions derived itom the Islamic cultural and political tradition, and explained their Egyptian identity in those *terms*. At the same time, educated Karaite youth, responding to the mass murder of European Jam and the widespread hopes fbr a new world in the post-World War 11 era, began to feel constrained by the l@ of commnitarianism. Some were not particularly interested in religion, did not pray regularly, did not observe the Sabbath scrupulously, and used Passover matzah [unleavened bread] baked by Rabbanite Jews.[35] Ile Young Karaite Jewish Association (YKJA) was fomied in 1945 by educated youth seeking to establish a modern identity for their co ty. They published an Arabic bimonthly, a]-Kalim [ne Spokesman], which appeared regularly until 1956 and promoted a program of communal reform including the study of Hebrew and modern fomis of sociability such as the Karaite boy scout troop, the Karaite youth orchestra, theater performances, sports activities, and outings of young men and women to the Pyramids, Saqqara, the Barrages, and Ma'adi. Al-KaJim also campaigned to improve the status of women. [36] This orientation demonstrated corwderable strength when the NWA challenged Rabbi Babovitch and the community council by supporting a slate of candidates in the council elections of 1946. Seven of its ten candidates were efected.[37] Except for the particularity of Hebrew (which has its parallel in Muhammad 'Abduh's efforts to reform the study of Arabic), the activities encouraged by the YKJA were the same as those embraced by liberal Egyptian nationalists seeking to create modM4 bourgeois citizen@ though conducting them within the Karaite community reinforced communitari@ as much as it promoted nationalism. In this spirit, an editor of al-Kalitr, Eli Artiin Lisha',criticized the Karaitas social isolation. He reproached Rabbi Babovitch for failing to visit the newly appointed shaykh of al-Azhar in 1946 or to greet King Faruq when he returned to Cairo from Alexandria and urged the conununity to participate in Egyptian national holidays %=use our Egyptian cit@p requires this.' This would win the affection of "our Egyptian brothers' and increase their sympathy for the community.[38] Usha"s appeal to assume the responsibilities of national citizenship acknowledged that Karaite practices and outlooks were still largely communitafian. Moreover, his concern for the conununity's image in the eyes of other Egyptians is itself a form of communitarian sentiment. The editors of aJ-Kalim linked the project of conununal reform to the Egyptian national revival and regarded Karaite Jews as Egyptians in all respects. The newspaper's front page often featured the

cartoon figure of 'Abu Ya'qub' - the Jewish counterpart of 'al-Msri Effendi,' who symbolized the modern, educated, Egyptian nationalist.[39] Sometimes the two were shown walking arm in arm; sometimes Abu Ya'qub appeared alone, accompanied by an article on his Egyptian character. Al-Kalim repeatedly referred to Karaites as 'abna' al-balad' [sons of the country], a populist term connoting authentic Egyptians. Language, dress, and gender relations were commonly cited as markers of the Karaites's authentic Egyptian identity. The language of instruction in the Karaite communal schools was Arabic. Even today, many Karaites who live in Israel speak Egyptian Arabic as their daily language. Al-Kalim proudly noted that Karaite dialect and usage was indistinguishable from that of other Cairenes.[40] Even in referring to contested localities for which Jews and Arabs used different names, al-Kalim used Arabic not Hebrew terms - 'Nablus' [Shkhem], 'al-Quds alsharif' [Jerusalem] and 'Fadstun' [the Levant of Israel]. [41] Karaites were fully integrated into Egyptian culture. Al-Kalini often published poetry in colloquial Egyptian [Arabic], an Arabism commonly considered a marker of cultural authenticity.[42] The poet laureate of the community, Murad Farag, composed both Arabic and standard Arabic qasidas. His style was said to resemble that of Ahmad Shawqi, a leading twentieth-century Egyptian poet.[43] Al-Kalim's editor-in-chief Yusuf Kamil was the son of Daud Husni (1870-1937), a major figure in modern Arabic music and composer of the first Egyptian opera, 'Samson and Delilah.' Each year on the anniversary of his death, al-Kalim celebrated Husni's artistic accomplishments, sometimes reprinting articles from other Arabic publications praising the nationalist contribution of his music.[44] According to al-Kalim, Karaite men wore sharamil [baggy pants] and tunic [fezes] like Muslim Egyptians, and there was almost no difference in outward appearance between the Karaite woman and her Muslim friend.[45] The Karaites, unlike their Rabbanite brothers, were 'Eastern' and 'conservative' in their social customs. Karaites would not participate in mixed social and sports clubs, but this was legitimate because it encouraged marriage and did not violate propriety, as women of other faiths had already done the same. [46] This comment acknowledged changes in Karaite gender relations while praising the norms of Middle Eastern patriarchy and a conservative outlook. The author of this article in al-Kalim emulated the Egyptian nationalist movement in assigning to women the burden of cultural authenticity while promoting moderate reforms in their status so that they could become proper companions for male citizens. The relationship between the Karaite community court and the Egyptian state illustrates the unstable amalgam of community and the demands of citizenship informing Karaite practices by the 1950s. Like all the non-Muslim religious communities, the Karaites opposed the abolition of religious courts despite nationalist criticism of this institution. Al-Kalim reprinted an article in

al-Ahram arguing that these courts were not an Ottoman invention (hence not properly E@an), but a valid Islamic institution established in the time of the Prophet.[47] Each year the link between the @te court and the state was renewed when the governor of Cairo confirmed its members, who were required by law to be Egyptian citizens. In October 1949, the judges who had served the previous year were reappointed by the community council. An official of the governorate sent to certify the citizenship of the judges rejected their claims to be Egyptians and demanded that they obtain certificates of citizenship. This official admitted that he, like most Egyptians, did not have such a certificate. Jacques Mangubi, the head of the communal council and a senior employee of Bank Misr, then explained, "It is known that we are Egyptians. The government must determine if we are foreigners or Egyptians. And as long as we are not foreigners, then we are Egyptians." Yusuf Kamal affirmed that the members of the court were Egyptians, but that it was difficult for them to obtain certificates of citizenship for reasons not hidden from anyone. He advised the government to expedite the procedures for certifying citizenship and to facilitate granting certificates to all Egyptians regardless of religion.[48] INs was an unusually bold criticism of the government and a departure from the loyalist quietism typical of the Karaite community. Most Karaites were entitled to be and wanted to be Egyptian citizens, but met with official resistance to their claim. Yet a low-level state official might well be uncertain about the identity of even this most Egyptian of all Jewish communities. As Eli Anis Lisha' acknowledged, "some [Karaites] have French or Russian citizenship even though they and their fathers have never left the country, and @ is because citizenship used to be sold, and a Karaite may have bought it though he is 100 percent Egyptian' [wa-huwa masri lahaman wa].[49] This incident indicates, in a small but crucial way, that non-Zionist Jews were not treated exactly like other Egyptians, as the government and press claimed during the trial of the Operation Susannah conspirators, even though they might have wished to be. There is probably a measure of defensiveness in al-Kalim's representation of the Karaite community, because articles stressing its Egyptian character after events threatening the status of Jews in E@ such as the anti-Zionist demonstrations on the anniversary of the Balfour Declaration on Nov. 2, 1945 that degenerated into anti-Jewish riots and the start of the first Arab-Israeli war on May 15, 1948. But many such articles were uncorrected to any @s.[SOI Even if its insistence on the Egyptian identity of the Karaites was strategically motivated, al-Kalim was an Arabic publication and the only organ of the Karaite community from 1945 to 1956 giving substance to the claim. The Karaite community was deeply imbued with Egyptian Arab culture while firmly Jewish in its own terms. This included a religiously based love of Zion but no organized

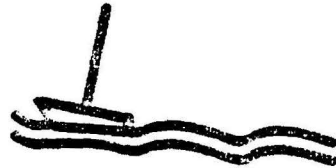
involvement with political Zionism. [51] The He-Halutz (Pioneer) Zionist youth movement (see below) tried to organize Karaites and Rabbanites in Harat al-Yahud but with limited success. The Cairo Zionist Federation had no ties with Karaites, and few residents of Harat al-Yahud belonged to Zionist youth movements. [52] Murad Farag, the leading intellectual of the community, had long advocated closer relations between Karaites and Rabbanites. He encouraged some of the educated youth around al-Kalim who were unsatisfied by the conservatism of their elders to seek contacts with the Rabbanites, who were considered more "advanced." Stepping beyond the boundaries of their community drew these Karaite youth to the full range of political orientations of the post-World War II era, and some became Zionists. Farag's closest disciple, Maurice Shammas, wrote for the Rabbanite Arabic newspaper, al-Sham [The Sun], between 1946 and 1948 and then for al-Kahm before he emigrated to Israel in 1951. Some hundred young Karaites emigrated to Israel between 1948 and 1956 against the advice of Chief Rabbi Babovitch. [53] The best-known Karaite involved in organized Zionist activity was Moshe Marzuq, who was executed for his role in Operation S. He was a member of He-Halutz and the underground defense force established by emissaries from Palestine in 1946 before becoming a spy and agent for Israel. As a Karaite in Cairo's Jewish community, the son of a wealthy family, and a French citizen, his social and cultural milieu was not limited to Harat al-Yahud, and this explains his receptivity to Zionism. Marzuq's arrest and execution had a profound effect on the community. Yet a significant portion of the community remained in Egypt until the 1960s. Because most Karaites were thoroughly Arabized and defined themselves in terms rooted in their experience as an Ottoman minority, they tended to remain in Egypt longer than Rabbanites. Ultimately, they could not resist the forces reshaping the Egyptian political community in ways that effectively excluded Jews.

7-16 CAMP is back!!!

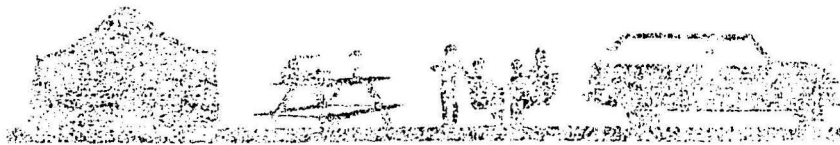
When: July 27th-Aug3rd

Where: Trukee,
Lake Tahoe

Cost \$250



Therè's going to be fun filled daily trips and entertainment!! So reserve your place; contact Elie Moussa, (415) 591-6183.



Attention all singles camp is back!!!

When: July 28th to
Aug. 3, 1997

Where: Lake Tahoe

Ages: 21 to ~35

Cost: \$350.00



To reserve contact David
Pessah via phone (805)
784-0355 or Audrey Aslan via
phone (408) 370-2713

Mailbox

Jokes, Jokes, Jokes and more Jokes!!

Preacher to groom at wedding ceremony is "I do"
young man not "Whatever"

What is the best thing to eat at a beach?
A sand-witch!

What gets wet after it dries?
A towel!

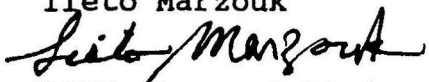
When Cookie Monter doesn't want a cookie?
He wants two!

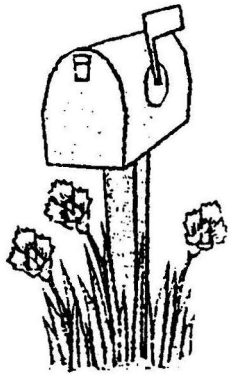
Given by Malica Ovadia

4-25-96

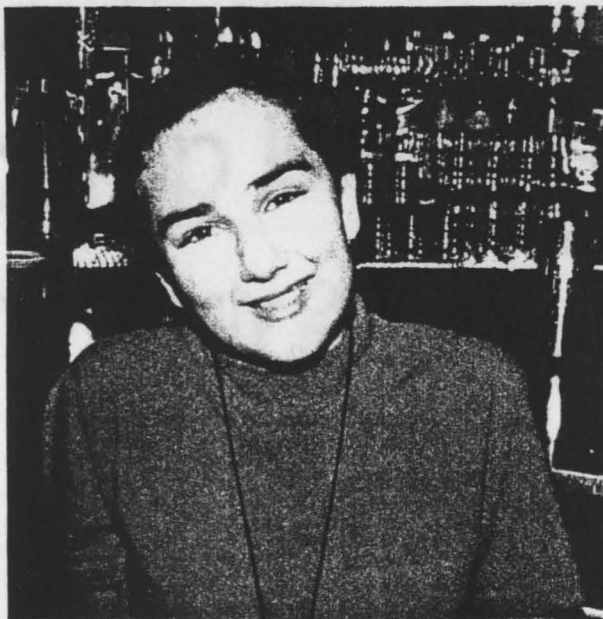
Congregation B,Nia Isreal
1575 Annie Street
Daly City, CA 94015

To the publisher of the KJA bulletin please publish this
congratulation in the coming bulletin.
Congratulations to Joe Lieto Marzouk for his successful
effort in the new technology of the 3-Dimensional Mechanical
design.

Thank You
lieto Marzouk

3073 st. paul blvd
Rochester, NY 14617



BAR AND BAT MITZVAHS*



Adam Levy, son of Daniel & Regina Levy of San Diego, California. His Bar Mitzvah, was celebrated on November 23, 1996.

Aaron Ovadia, son of Fred & Ester Ovadia of Torrance, California, celebrated his Bar Mitzvah on December 21, 1996.

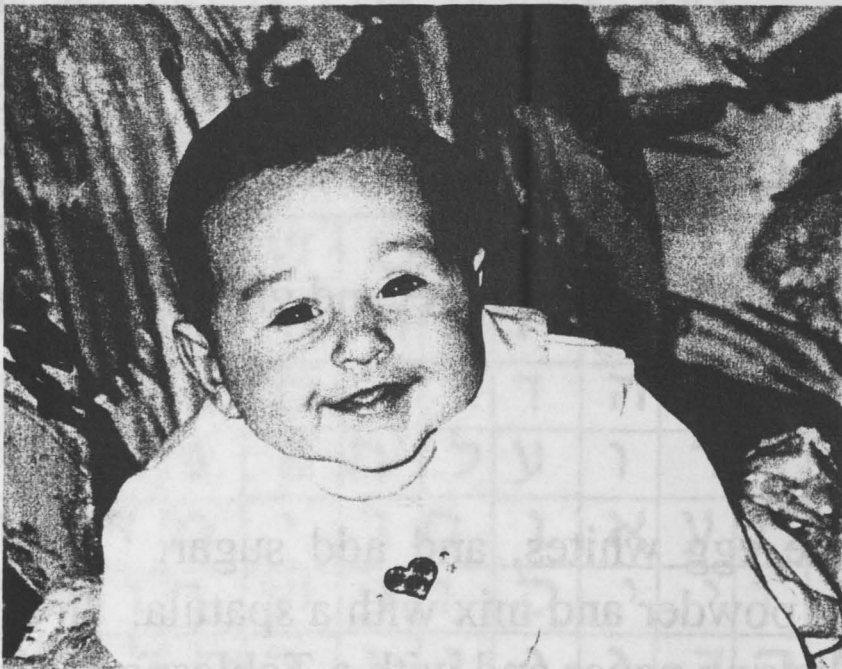
Naomi Vaede, daughter of Roger & Denise Vaede of Belmont, California. Her Bat Mitzvah was celebrated on February 1, 1997.

ENGAGEMENTS*

Morris Moussa & Sallie Marzouk, held their engagement on Sunday, April 6th, 1997 in San Carlos.

BIRTHS*

Michelle Bendah was born on November 29, 1996 to Mr. And Mrs Morris Bendah of San Francisco.



ZEKHER*

Mrs. Labiba Nounou the daughter or Yousef Soloman Abraham El Shami (levy) widow of late Rabbi Shlomo Nounou on Friday, Jan 31, 1997 in Israel. Aunt of Rabbi Abraham Gabr Shamual of Ramlah.

*Please inform us with any graduations, Weddings, Births, Bar or Bat Mitzvah or any other events that you would like us to announce.

Recipe s of the Month



Almond Cookie (Kosher for Passover)

1 lb. Almond powder (peel and grind almonds)
2 1/4 cup sugar
4 egg whites

Beat the egg whites, and add sugar. Add the almond powder and mix with a spatula. In a pan place baking paper and with a Tablespoon scoop the almond dough leaving 3/4 inch space in between each cookie. Optional add an almond on top of each cookie. Bake at 350 degrees until top and bottom is brown. Eat and enjoy!

IF YOU HAVE A FAVORITE RECEIPT AND WOULD LIKE TO SHARE IT WITH OTHERS PLEASE SEND IT TO NORA MASSUDA OR OREETT MOUSSA (SEE ADDRESSES OR E-MAIL ADDRESS ON PAGE 2)

FUN PAGE

Find the hebrew words of this verse:

אחד אלהינו גדול אדוננו קדוש

ונורה שמו לעולם ועד

(Words may be diagonal or across)

י	א	נ	ד	ף	ל	ס	ש	צ	ף	ר	י
ח	ל	ף	ק	ו	ע	ד	ט	ח	ה	ג	ו
א	ה	ט	ה	ד	ו	י	ח	ף	ע	ס	ן
ד	י	ר	ו	ע	ל	ה	ש	ב	ג	ס	י
ו	נ	ע	א	ו	ס	ד	י	מ	ד	ף	ן
נ	ו	י	י	ק	ד	ו	ש	ר	ו	צ	ץ
נ	ה	ד	ג	ו	נ	ו	ר	ה	ל	ל	ה
ו	א	ח	ד	ד	ח	י	ה	ד	ב	ג	ל

Answers to crossword puzzle in last edition:

ACROSS

1. Sunset
2. Yom Kippur
3. Rosh Hashana
4. Torah
5. Sukkah
6. Passover

DOWN

1. Sukkah
2. Esther
3. Hagada
4. Simhat Torah



K J A